illegitimate birth from a Jewish father, is even greater than the non-Jewish admixture to the Jewish community; but as in 1929 in Prussia 645,000 children were born to the Christians—175 times as many as to the Jews—per-centually the admixture is unimportant. Only in certain large cities, where the proportion of Jews among the popula-tion is high, and where mixed marriages, baptisms, and illicit sexual intercourse are frequent, can the admixture of Jewish blood leave a mark on the racial character of the non-Jewish population. In Berlin, for example, in 1929, of the 38,481 legitimate live births, 342 were from mixed marriages between Jews and Christians, and of these we assume that approximately 300 were baptized. Adding a fraction of the 8590 illegitimate children of Christian mothers, and the children from "concealed" mixed marriages, probably 2 per cent of the Christian children every year have one Jewish parent. This is no longer unimportant, and the admixture in either community is leading to an obliteration of racial differences.

(2) BAPTISMS

(a) *Historical Survey*

Change of religion is not a new phenomenon in Jewish history, and was known in the Diaspora even while the Jewish State still existed. Thus in Alexandria, about

A.D. 40, in consequence of persecutions, cases occurred of Jews becoming pagans. Even the son of Alexander, the head of the Jewish community, was among the apostates and was rewarded by high honours in the State—as happens in our own times. Remarkably large numbers of Jewish converts among all nations have attained high social position. All through the Middle Ages there occur free or forced conversions to Christianity.

So long as they remained Jews, the Christian Church invariably treated them with enmity and contempt, but Jews prepared to accept baptism were welcomed with open arms.